ARTICLES

To be enquired of within the Dioces of Lon-
don, in the Visitation of the Reuerend Father
in God, Richard Bishop of London, in his
[illegible] generall Visitation,

3.3.42

Holden

In the fortieth yeere of the raigne of our most gra-
ous soueraigne Lady Elizabeth by the grace of God
Queene of England, Fraunce and Ireland, De-
fender of the Faith, &c.

AT LONDON
Printed by Valentine Simmes.
1598.

¶ A Branch of the Statute made in the first yeere of the raigne of our Soueraigne Ladie Queene Elizabeth, intituled, An Act for the vniformitie of Common prayer and seruice in the Church.

THat from and after the feast of the Natiuitie of Saint Iohn Baptist next comming, all and euery person and persons inhabiting within this Realme, or any other the Queenes maiesties dominions, shal diligently and faithfully (hauing no lawfull or reasonable excuse to be absent) indeuour themselues to resort to their Parish Church or Chappell accustomed, or vpon reasonable let therof to some vsuall place where common prayer and such like seruice of God shall be vsed in such time of let, vppon euery Sunday and other dayes, ordained and vsed to be kept as holidayes: and then and there to abide orderly and soberly during the time of commō prayer, preaching or other seruice of God there to bee vsed and ministred, vpon paine of punishment by the Censures of the Church. And also vpon paine that euerye person so offending shall forfeit for euery such offence twelue pence, to be leuied by the Churchwardens of the Parish where such offence shalbe done, to the vse of the poore of the same parish, of the goods, lands, and tenements of such offender by way of distresse. And for due execution heereof, the Queenes most excellent Maiestie, the Lords temporal, and al the commons in this present Parliament assembled, doth in Gods name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall indeuour themselues to the vttermost of their knowledge, that the true and due execution heereof may be had throughout their Dioceese and Charges, as they will answer before God for such euills and plagues, wherewith almighty God may iustly punish his people for neglecting this good and wholesome Lawe.

The Tenour of the Othe ministred to the Churchwardens and Swornemen.

YOu shall sweare, that all affection, fauour, hatred, hope of reward and gaine, or feare of displeasure, or malice set aside, you shal vpon due cõsideration of the articles giuen you in charge, present all and euery such person of or within your parish, as hath committed any offence or fault, or made any default mentioned in these, or any of these Articles, or which are vehemently suspected, or otherwise defamed of any such offence, fault, or default: wherein you shall deale vprightly and according to trueth, neither of malice presenting any contrary to trueth, nor of corrupt affection sparing to present any, and so conceale the trueth, hauing in this action God before your eies, with an earnest zeale to maintaine trueth, and to suppresse vice. So help you God and the contents of this Booke.

¶ The charge of the Churchwardens and Swornemen, set downe for the better performance of their dueties, and discharge of their Othes.

THey are straitly charged to heare all these Articles read ouer to them, & diligently to consider and inquire therof. And for that the time is so short in this Visitation, that they shall not be able to make a perfect answer vnto all of them, and that notwithstanding there are many notorious faults presently worthy of presentment and reformation, they are charged to make their answers vnto them presently, so farre foorth as their memorie shall now serue them. And to present now such faults in their parish as at this time are worthie of presentment or reformation, and that after their comming home betwixt this and Saint Martins day next they shall againe heare all the Articles read ouer vnto them, and diligently consider and enquire thereof, requiring the Minister to assist them for the better performance of their duetie, to make a true and full answer in writing signed with their hands and markes, wherein they shall present as well all such faults or offences contrary to the Articles as they forgot or omitted to present at the time of the Visitation, as also all such faults and offences contrarie to the Articles as shall happen and chaunce betwixt this and then.

Articles to be enquired of within the Diocs of London in this visitation holden in the yeare of our Lord God. 1598.

Articles concerning the Clergie.

1 WHether is common prayer read by your minister in your Church or Chappell distinctly and reuerently vppon all Sundayes and holy daies, and in such order as is set forth by the laws of this Realme in the booke of Common prayer, without any kind of alteration, omitting or adding any thing, and at due and conuenient houres.

2 Whether doth your minister vpon Wednesdayes and Fridaies not being holy daies, reade in your church or chappel, publikely the Letanie and other prayers appoynted in the sayd booke for those dayes, and whether doth he reade the comination against sinners in such order and forme as it is there also prescribed.

3 Whether doth your Parson, Vicar, or Curate in the administration of the Lords Supper, or of baptisme, when he solemnizeth matrimonie, buryeth the dead, churcheth women &c. vse the formes and prayers prescribed in the Communion booke, without omitting or altering any part of them and without any of his owne additions.

4 Whether doth your parson or Vicar reade publike prayer and minister the Sacraments ordinarily himself, vsing such rites and ceremonies as are prescribed in the booke of common prayer: as namely whether doth he kneele at the receiuing of the holy communion: make the signe of the Crosse vpon the childes forehead in the administration of baptisme: baptise any without Godfathers and Godmothers: vse the ring in marriage: and generally whether doth he in the discharging of all these duties, and when he readeth common prayer, either vpon Sundaies holidaies, Wednesdayes and Fridayes weare a surplice, or if you be serued with a curate, whether doth he the sayd curate obserue all the sayd particular rites and ceremonies mentioned in this article.

5 Whether doth your minister vppon Sundayes at morning prayer declare vnto the parishioners what holydaies and fasting dayes are appoynted to be kept the weeke following: wherby they may be put in mind to prepare themselues, and to repaire to the church to publike prayer according to the lawes of the Realme.

6 Whether doth your parson, vicar, or curate, or either of them reiect at any

any time those women being married which doo come to church to giue God thankes after their childbirth, or refuse to visit the sicke, or to burie the dead, according to their duties prescribed in the booke of common prayer.

7 Whether doth your minister in the Rogation dayes of procession vse the perambulation of the circuite of your parish, appointed by her maiesties Iniunctions: and whether doth he in the sayd perambulation moue the people to giue thankes to God in the beholding of his benefits, for the increase and abundance of his fruits vpon the face of the earth: and sing or say the two Psalmes beginning: Prayse the Lord O my soule, &c. with the Letany and suffrages thereunto belonging: and at certaine conuenient places reade the homily of thanksgiuing to God, already deuised, and diuided into foure parts, without addition of any superstitious ceremonie heretofore vsed.

8 Whether doth any man, being neither minister nor deacon reade common prayer openly in your church or chappell, or administer the sacrament of Baptisme, or solemnize matrimonie, or take vpon him to practise any other ministeriall dutie in the church, that is prescribed to be executed particularly by such as are either ministers or Deacons: and what is his name that so doth.

9 Whether is your parson or vicar a preacher, licensed to preach by lawfull authoritie according to her maiesties Iniunctions: if he be, how many sermons doth he preach yearely, if he be not, how many doth he procure to be preached by others: who hath preached them, and whether were they preachers licensed, as is before expressed.

10 Whether doth your parson, vicar or curate euerie sunday when there is no sermon, reade distinctly & plainly some part of the Homilies prescribed and sette forth by her maiesties authoritie.

11 Whether doth the parson, vicar or farmour of the benefice in your parish cause or suffer any curate or minister either to reade seruice, &c. or to preach, before he the said curate being no preacher, be examined & admitted by the ordinarie in writing: and before he the sayde curate being a preacher be therevnto admitted according to her maiesties Iniunctions, and before they shewe they sayde seuerall licences vnto the churchwardens.

12 Whether doth your Preacher in his prayer which he maketh at the entrance into his sermon, vse at al times the prayer for her maiestie, with her whole title prescribed in her highnesse Iniunctions: as, Queene of England, France, and Ireland, defender of the fayth, &c. and of all cuntries,

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and ouer all persons within her highnesse dominions, as well eccles-
astical as temporall, next and immediatly vnder God supreme gouernes:
and whether doth bee in like maner then pray for the Archbishops and
Bishops, as by the sayde Iniunctions it is also appoynted.

13 Whether your minister doth serue two cures in one day.

14 Whether doth your parson, vicar or curate euery Sunday and holy-
day openly in the Church earnestly call for, heare, and instruct all the chil-
dren, apprentises, and seruants of both sexes, that bee of conuenient age
within your parish, or at the least so many of them by course as the time
will serue, and as he may well heare and instruct one hours at the least,
before or after euening prayer in the tenne commandements, the articles
of the belefe, and the Lords prayer, and diligently examine and teach them
the Catechisme, as it is now allowed, and set forth in the booke of com-
mon prayer.

15 Whether is there any man in your parish, being neither your par-
son, vicar, nor curate, that taketh vpon him to preach or reade lectures ei-
ther in priuate houses, or publikely in your church or chappell, who is not
licensed so to preach or reade according to her maiesties Iniunctions, or
who doth not once a yeare at the least administer the sacraments in your
said church or chappell, where he so preacheth or readeth.

16 Whether your minister hath or doth receiue to the holy communion
any persons which be not of his owne parish, without testimonie from the
minister of the place where they dwell, what they be, that it may appeare
that they be not persons excommunicate or otherwise infamous.

17 Whether doth your parson, vicar or curate administer the holy com-
munion vnto any communicants which do not receiue the same deuoutly
and humbly kneeling vpon their knees, or whether doth he administer it
confusedly to some kneeling, and to some, either sitting or standing, or wal-
king.

18 Whether hath your parson, vicar, or curate, or other minister in your
church or chappell, contrary to the order set downe in the communion book,
and contrarie to her maiesties Iniunctions in that behalfe, admitted to
the holy communion any open or notorious fornicator or adulterer, or o-
ther wicked liuer, by whom publike offence is giuen, without due penance
inioyned by his Ordinarie first done, to the satisfaction of the congregati-
on, and without such further submission, as in the sayd booke and Iniun-
ction is required.

19 Whether doth your parson, vicar or curate, or any other minister or
preacher, baptise in your parish church or chappel, any Infants, not in the

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fonte according to the ancient customs, but in a bason, and byde the pa-
rents of the saide infant to be present, and in place of Godfathers for their
children.

20 Whether doth your parson vicar, or curate once everie quarter of the
yeare reade her maiesties Iniunctions openly and deliberately before his
parishioners at one time or at two seuerall times in one day, according as
in the sayd Iniunctions it is prescribed.

21 Whether hath your parson vicar, or curate, or any other minister
preached, declared, or spoken any thing in your parish in derogation of the
booke of common prayer, or which is set forth by the lawes of this Realme,
dispraising, or deprauing the same, or any thing therein contained, or a-
gainst the present estate of the ecclesiasticall government, established by
the same authorities, or against any office, function, or part thereof, affir-
ming the same to be vnlawfull.

22 Whether hath your parson or vicar more benefices then one, if he
hath not, whether is he resident vpon that one: if he be not resident, where
doth he remaine, and by what authoritie is he absent, and whether doth he
leaue a sufficient minister and preacher to supply his absence, allowing
something yearely towards the releefe of the poore: and what doth hee so
allow.

23 Whether is your parson or vicar who hath two benefices within this
Dioces: or one benefice in this Dioces, and another forth of the same, resi-
dent one half of the yeare [illegible] one of them, and the other half yeare or the
greater part thereof vpon his other benefice, and whether doth he leaue
the benefice in your parish prouided of a sufficient preacher to serue it: and
hath he especiall care of some conuenient hospitality to be kept in his ab-
sence according to his abilitie, and the proportion of that liuing.

24 Whether doth your parson, vicar, or curate keepe a iust and perfect
note of al such as do communicate in your parish, and do not rather, regar-
ding their priuate gaine, receiue their offerings at Easter, deliuer them
tokens, enter them into their booke, and so certefie as communicants those
who neuer receiued.

25 Whether doth your parson, vicar, or curate keepe any man or woman
in their houses, that are suspected to be, either of euil religion, or of badde
life, or whether be they or any of them incontinent persons themselues,
or giuen to drunkennesse or idlenesse, or be haunters of Tauerns, alehou-
ses, or suspected places, hunters, hawkers, dicers, carders, common table-
players, swearers, dauncers, or otherwise suspected persons of any noto-
rious crime, or light and vnseemely behauiour, or giue euill example of
life,

and

life, or vse disordered or vnseemely apparell, either in colours, guardes or light fashion.

27 Whether there be any ministers or preests within your parish, which liue idely without any cure, neither serving in any place, nor hauing any place of reading or preaching, and so become offensiue to their calling.

Articles concerning the Church.

1 Whether haue you in your parish Churches and Chappels all things necessarie and requisite for common prayer and administration of the sacraments, especially the booke of common prayer with the new Kalender, two Psalters, the English Bible in the largest volume of the edition setth forth by the Bishops, and lately imprinted by the Queenes Printer, the Table of the ten commandements, a conuenient pulpit well placed, a comely and decent Table standing vppon a frame, for the holy Communion, with a faire linnen cloth to lay vppon the same, and some couering of silke, buckram, or other such like for the cleane keeping thereof, a faire and comely communion cup of siluer, and a couer of siluer for the same, which may serue also for the ministration of the communion bread, a decent large surples with sleeues, and a strong chest or bore for the almes of the poore, with three locks and keyes to the same; and all other things necessarie in and to the premisses.

2 Whether there haue growne in your Church since the last visitation in the yeare 1595. any contention betwixt any of the parishioners, touching the placing or displacing of any in any seate or pew in the church, and whether there haue beene any pew builded since the foresayd yeare 1595. in any your churches, without the expresse leaue and consent first had of the Ordinarie of the Dioces, and by whom haue any such been built.

3 Whether is your Church or Chappell, and the Chauncell well and sufficiently repaired and kept without abuse of any thing: whether doth your Parson, vicar, or curate, or the proprietarie or farmour of your parsonage or vicarage in your parish keep the parsonage or vicarage house with all other the edifices thereunto appertaining in good & sufficient reparations: and whether is your churchyard well fenced and cleanely kept without any laystall or other annoyances.

4 Whether the Church of your parish be now vacant or destitute of an Incumbent or no, and if it be, how long it hath beene so, and who is the patron, & whether during the vacancie of the benefice, he occupieth the glebe

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land, who taketh the tithes and other fruites to him selfe during the time of
vacation, or who else occupieth & taketh the same, and by what authoritie.

5 Whether your church be a parsonage or a vicarage presentative or do-
native, or other wise served by a curate: whether did they euer heeretofore
beare or know that it was a parsonage or vicarage, and how came it to be
decayed from being presentative, to be in the state it nowe is, and when
was it first decayed from being a benefice presentative, as you remember.

6 Whether your fonts or baptisteries be removed from the place where
they were wont to stand: or whether any persons, leaving the vse of them,
do christen or baptize in basons, or other vesselles, not accustomably vsed in
the church before time, or do vse any kind of lauor with a removable bason,
or have taken vp one the old & vsuall font heretofore vsed in your parish.

7 Whether is there in your parish a sufficient Register booke of parch-
ment, of marriages, christenings, and burialls, prouided at the charge of the
parish: whether are all the names of those that have bin either christned,
maried, or buried since the beginning of his Maiesties raigne newly writ-
ten into the saide parchment booke: whether doth the Minister euery Sun-
day reade the names publikely of those, that were either christned, marri-
ed, or buried the weeke before: whether have you a publike cheste with 3.
lockes for the minister, and the two churchwardens to keepe the said booke
in: and whether have you brought a transcript of all the names of such as
have been christned, married, and buried this last yere into B. Blackwel
my Register his office, as you are bound to do euery yere hereafter with-
in a month after the feast of Easter by the constitutions last authorized by
her Maiestie.

Articles concerning Ecclesiasticall Officers.

1 Whether the Chancellor, Archdeacon, Commissarie, Official, or any o-
ther vsing Ecclesiasticall Jurisdiction in this diocesse, their Registers or
Actuaries, Apparitors, or Sommoners, have at any time winked at and
suffered any aduulterers, fornicators, incestes, or other faultes or offences
presented vnto them, to passe and remaine vnpunished, and vncorrected
for mony, rewards, bribes, pleasure, frindship, or any other partial respect.

2 Whether doth the Chancellor, Commissaries, Archdeacons or any o-
ther Officialles heare any matters of office, or correction priuately in their
chambers without the presence of the sworne Register or his deputy, or do
discharge any mans penance for mony, without the consent of the L. Bi-
shop, according to the last constitutions by her Maiestie confirmed, or doe
send any writing vnder their owne hands to your church, without the Re-

gisters presence at the dooing of it, either for marriage of any couples, or for ending or ordering of any matter of office, correction, or penance.

Articles concerning Schoolemasters.

1 Whether the Schoolemaster or schoolemasters within your parish openly or priuately in any noble or gentlemans house, or in any other place be of good and sincere religion, life, and conuersation, and be diligent in teaching and bringing vp of youth, and whether they haue béene examined, allowed, and licensed for schoolemasters by the Ordinarie or his officers in that behalfe.

2 Whether your Schoolemaister or Schoolemasters do themselues receiue the holy communion as often as they ought to doo, and whether they bring with them so many of their schollers as bee of age sufficient, and of capacity by instruction to receiue the Lords supper, or els be able to giue testimonie in what church their schollers do receiue and heare publike prayer.

3 Whether your Schoolemaister or Schoolemaisters do orderly on sundayes with their schollers come to the church of their parish where they teach, and there sée their schollers placed in some conuenient place, so as they do not disquiet the minister or parish in time of diuine seruice, but may exercise themselues godly in reading and hearing the seruice and sermons, and in answering with the congregation in reading of publike prayer.

4 Whether the schoolemaister or schoolemaisters either priuate or publike do teach their schollers the Catechisme authorized by publike authoritie, at the least once euerie wéeke, and do instruct and examine them in the same, or do teach any other catechisme, and what catechisme it is that they so do teach.

5 Whether your schoolemaister or schoolemaisters or any of them bee known or suspected to reade vnto their schollers priuately any vnlawful books, or priuately to instruct them in their yong yeares either in popery, superstition, or disobedience, or contempt to hir Maiestie and hir lawes ecclesiasticall by publike authoritie allowed.

6 Whether your schoolemaister or schoolemaisters or any of them vnder pretence of Catechising their schollers, which is a most godly order, carefully by them to be obserued, do keepe lectures, readings, or exposition in diuinitie in their houses, hauing continuall repaire vnto them of people not being of their owne family and houshold.

7 Whether the schoolemaister or schoolemaisters within your parish do teach

Articles concerning the Parishioners

teach his or their schollers any other grammer then that which is commonly called the kings grammer, sette forth by the authoritie of King Henry the eight.

Articles concerning parishioners and others of the Laitie.

1 WWhether all housholders in your parish cause their children, seruants and apprentises, both mankind and womankind being aboue seuen yeares of age, and vnder twentie, which haue not learned the catechisme, to come to the church on sundaies and holidayes at the times appointed for catechising, and there diligently and obediently to heare, and what bee the names of those that do not cause their children, seruants, and apprentises so to come to the church to be instructed and examined.

2 Whether the churchwardens do quarterly deliuer to the Archdeacon a note of al those who do not send their children & seruants to be catechised

3 WWhether any do worke or keepe any shoppe open vpon Sabboth daies, or vpon any holidaies appointed by the lawes of this realme to be kept holiday, or vse any worke or labor, or open shew of their wares in any of those daies.

4 WWhether you your selues or the Churchwardens in the yeares before you haue suffered any vnmarried women being begotten with child, to goe out of your parish before she hath done penance, or any man defamed of whoredome to depart vnpunished, vppon direction appointed by the Ordinarie. And forth of whose houses haue they gone away with child vnpunished, and how many vnmarried women which haue beene deliuered within your parish these three yeares last past, haue gone away without doing of penance.

5 WWhether the parish Clarke be appointed according to the law, by the parson or vicar of the parish, with the allowance of the Ordinarie, and whether he be not obedient to the parson, vicar, or curate, and whether hee be able to reade, and whether hee keepe the bookes and ornaments of the Church faire and cleane, and cause the church, and quire, the communion table and the fonte to bee kept cleane and decent against the seruice time, the communion, sermon, and baptisms.

6 Whether there bee any person or persons ecclesiasticall or temporall within your parish or elsewhere within this Diocese, that haue retained and kept in their custodie, or that reade, sel, vtter, disperse, carrie, or deliuer to others any English bookes or libels, sette forth either on this side or beyond the seas, by papists or others against the Queens supremacie in causes ecclesiasticall, or against true religion and catholike doctrine, or

the gouernment or discipline of the church of England, now within this realme reuiued and established by common authority, and what they names and surnames are.

7 Whether there be any in your parish who are noted, knowne, or suspected to conceale or keepe hidden in their houses any masse bookes portesses, breuiaries, or other bookes of poperie & superstition or any Chalices, copes, vestments albs, or other ornaments of superstition, vncancelled or vndefaced, which it is to be coniectured they do keepe for a day, as they call it.

8 Whether there be in your parish any popish or sectarie recusant or recusants, which for any cause whatsoeuer forbeare or dissuade and deport others to come to Church to common prayer or to heare Gods word preached, pretending it vnlawfull to come to our assemblies, as the church of England now standeth, established by her maiesties authoritie, and what their seuerall name or names are, and how long they haue bene recusants.

9 Whether any do refuse to receiue the holy communion at their owne ministers hands, either because he is not a preacher, or because he only obserueth the order of ministration appointed by the booke, and who they be that do go from their owne parish, to receiue at any other ministers hands.

10 Whether any of your parishioners hauing a preacher to their parson, vicar, or curate, do absent themselues from his sermons, and resort to any other place to heare other preachers.

11 Whether all the people of your parish aboue 16. yeares of age, and especially housholders, hauing no lawfull excuse to be absent, doo resort with their seruants and children to the parish Church or Chappel on the holy daies, and on the Sundayes to morning and euening prayer, and who they be that either negligently or wilfully absent themselues, or come very late to the church vpon the Sundayes or holidaies; or that walke, talke, or otherwise vnreuerently behaue themselues in the church, or vse any gaming or pastime abroade or in any house, or sitte in the streete or churchyard, or in any tauerne or alehouse vpon the Sunday or holiday in the time of common prayer, sermon, or reading of the homilies, or any of them either before or after noone.

12 Whether the forfeiture of xii. pence for euerie time of absence from the church vpon euerie sunday and holiday appointed by a statute made in the first yeare of the Queenes maiesties raigne to bee leuied and taken according to the same statute (the tenor whereof is sette downe in the beginning of this booke) by the churchwardens of euerie person that offendeth, and by them be put to the vse of the poore of the parish, if it bee

not so leuied, by whose fault it is?

13 Whether there be in your parish who doo receiue into their houses, kæpe, harbour, or relæue, or which do resort to any popish priest, or which be noted or suspected to be seducers, and perswaders of others by their example or doctrine to poperie or superstitiõ, therby to alienate the Quenes subiects from their due obedience and christian religion, now by law established in England.

14 Whether there be any Inkæpers, alewiues, victuallers, or tipiers, that suffer or do admitte any person or persons in their houses, to eate, drinke, or play at dice, cards, tables, bowles, or such like games, in the time of common prayer or sermon on the sundayes or holydayes, or any Butchers or other that commonly vse to sell meate or other things in the time of Common prayer, preaching, or reading of homilies: and whether in any faires or common markets falling vpon the Sundayes, there be shewing of any wares before morning prayer be done: and whether any markets & selling of wares be vsed or suffered in any churchyards on the Sabboth day by common packmen or pedlers going about, or anie Butchers.

15 Whether the Churchwardens of the last yeare haue giuen to the parish a iust account of the church goods and rents that were committed to their charge, according to the custome that hath bene afore time vsed: and what church goods they or any other haue sold, and to whom, and whether to the profite of your church or no: and what hath bin done with the mony thereof commings

16 Whether the churchwardens and sworne men, since the fourth day of August, 1597. haue of any priuate corrupt affection concealed any crime or other disorder in their time done in your parish, and haue not presented the same to the Bishop, Chauncelor, Archdeacon, Commissarie, or such other as had authoritie to reforme the same: and whether they or any of them at any such time as they should haue bene at diuine seruice on sundayes and holidaies, and should there haue obserued others that were absent, haue bene away themselues at home, or in some tauerne or alehouse, or else about some worldly businesse, or at bowles, cards, tables, dice, or other gaming, without regarde of their office, and dutie in that behalfe.

17 Whether your minister and you the churchwardens, or any other in your parish haue in your reuestries made any orders, or do vse to call anie parties before you for any cause to be ordered by the ecclesiastical lawes, and so do vse a kind of Presbiterie or censuring ouer your neighbours, vnder pretence of your vestrie métings.

18 Whether any of your parish being of conuenient age, haue not receiued the holy communion thrice this last yeere at the least, and namely, at Easter last or thereabouts for once, and what their names are, or which at their receiuing haue not signified the same before to your parson, vicar, or curate, that he might conueniently examine them, and who haue refused to come to him to be examined.

19 Whether there be any in your parish that doth administer the goods of those that be dead without lawfull authoritie, or any that suppresse the last will of the dead, or any Executors that haue not fulfilled their testators last will, especially in paying of legacies giuen to the church, or to other good and godly vses, as to the releefe of pouertie, to orphants, poore scholers, poore maidens marriages, hie wayes, schollers, and such like, and by whom are they so detained. And whether any such legacies or goodes, of what kinde soeuer payde or deliuered to any godly or publique vses since the beginning of her Maiesties raigne, be otherwise employed, and not in such sort, and to that end for the which they were giuen.

20 Whether there be any in your parish. that since the fourth of August 1597. hath or doth offend contrary to the statute made in the seauen and thirtieth yeere of the raigne of King Henrie the eight, for the reformation of vsurie, and reuiued by an Act made in the thirteenth yeere of the raigne of the Queenes Maiestie that now is, taking aboue the rate of ten pounds for the leuying of an hundred pounds by the yeere, and what be the names of such offendors.

21 Whether hath your minister or any of the parish, without the consent or priuitie of the Ordinarie, caused any to do penance, or be punished either openly or otherwise for any crime punishable by the Ecclesiasticall lawes onely, and what be the names of the parties that haue beene so punished, and in what manner.

22 Whether the Iniunctions sent from my Lords grace of Canterburie and the high Commissioners in November 1587. directed to your minister and churchwardens, not to receiue strange Preachers not licensed be obserued, and whether the saide Iniunction remaine in your Church or no.

23 whether there be any amongst you that do vse sorcerie or witchcraft punishable by the ecclesiasticall lawes, or that be suspected of the same: and whether any vse any charmes or vnlawfull prayers: and whether any do resort to any such for help and councell, and what bee the names, both of such as vse it, and of such as resort to them for helpe.

24 whether any couples that be married in priuate houses within these

...de yeares last past bane bin knowne or suspected to bane bin married by ...y popish preist or otherwise, after any other order then is appointed by ...e church of England.

5 whether there be among you any blasphemers of the name of God, ...reat or often swearers, adulterers, fornicators, harlots or whoremasters ...ncestuous persons, bawdes, or receiuers of naughtie and incontinent ...ersons, or harborers of women with child which be vnmaried, conueying ...e suffering them to goe waie before they doe anie penance, or make satisfa...ction to the congregation, or any that be vehementlie suspected of anie ...uch faults, or that be not of good name and fame touching such crimes and ...faults of drunkards, or ribaulds, or any that be malitious, contentious, or ...uncharitable persons, railers, scolders, or sowers of discord between neigh...bours, and especially railers against ministers, and against their marri...age.

6 whether there be any in these partes that bane bene married within ...the degrées of affinitie or consanguinitie, by the lawes of God forbidden, ...or anie that being diuorced or separated for the same, do yet notwithstande...ing cohabite and keepe company stil together, or anie that being married ...without those degrées haue vnlawfully forsaken their wiues or husbands, ...and married others, anie man that hath two wiues, or anie woman that ...hath 2. husbands, any that being diuorced or separated asunder, haue mar...ried again, anie that haue married and contracted themselues without the ...consent of their parents, tutors, or gouernors, any that haue maried with...out banes thrice solemnely asked, any couples married that liue not toge...ther, but slaunderously liue apart.

27 Whether there be any in your parish who wil come to heare the ser...mon, but will not come to the publique prayer appointed by the Booke of ...common prayer, making a schisme or diuision, as it were, betweene the ble...sed of publike prayer and preaching. And whether there be any, who being ...present at publique praier, do not deuoutly and humbly kneele vpon their ...knees, at such times as by the Booke of common prayer they are appoyn...ted: to wit, when they make a generall confession of their sinnes: when ...all prayers and Collects are read: in the time of the Letanie: when the ...tenne Commaundementes are read, &c. And what are theyr names that ...haue at any time shewed themselues vnbusiefull and vnreuerent in this ...behalfe.

28 Whether the minister and churchwardens haue suffered anie lord of ...mis-rule, or summer lord or ladies, or any disguised persons, any players, ...or maie-games, or any morris dauncers, at any time to come vnreuerently

by

ly into the church or churchyard, and there to dance or play, or shew them selues disguised in the time of common prayer, and what they be that commit such disorder, or that accompanied or maintained them, or any playes to be played in the church.

29 Whether there be any married women or others within your parish, which after childbirth refuse or conteme to come to the church to giue God thanks for their deliuery, and to haue the prayers publikely appointed in that behalfe by the booke of common prayer.

30 Whether anie within your parish do resort into barns, fields, woods, priuate houses, or to any extraordinary expositions of scriptures, or conferences together, and doe (as it were) make a seuerall church or sect vnto themselues, and be drawers or persuaders of others to any such schismaticall or damnable sects, and in whose houses, or what places haue you heard of any such meeting.

31 Whether any do keepe their children vnbaptized longer than is conuenient, vnles it be for sickenes of the child, or other vrgent occasion: And whether anie doe carrie their children from the parish they are borne in, to other parishes to be baptized, and so refuse their owne parish, or doe bring strange ministers into their owne houses to baptize their children priuatly according to their owne fantasies.

32 Whether anie notorious recusant who obstinately refuseth to be partaker with the church of England in publique prayer, and hearing of the word of God preached, who is for his disobedience and contempt excommunicated, and so dieth excommunicate, be buried in christian burial, not hauing before his death sought to be absolued, and testified the same his submission to some honest and discrete man, who shal vpon his othe signifie to the Bishop of the Diocese, whereby his Lordship may giue order to the Ordinarie, before whom he was excommunicate for his absolution.

The second billes, and in them the names are to be set downe of all such as haue beene buried at any time since the seuenth day of August 1598, and likewise of such as haue bin married by any license, with the names of those who graunted the license euer since the laide seuenth of August, they are to be brought into Maister Blackwells office in Iuie lane, being the principall Register to the Lord Bishop of London betwixt the 26. of November next, and the 4. of December then following, if there be not any other place appointed at his Lordships sitting in Visitation to bring them vnto.